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WEEKLY REVIEW.

—A terrible charge is brought against some of the Bombay ladies, by one of our leading journals. Our readers may wish to know which command of the decalogue has been violated. It seems there is a law of "good society" that a ball dress may not be worn a second time, and it is asserted that ladies were seen at a recent ball in dresses which had been worn at the Prince's ball! Here is nice business for a Censor. We have got as far as this in 1876.

—Some London ministers have thought it proper to intimate that there have not been those large accessions to their churches, as a result of Mr. Moody's labours, that might have been anticipated. On the other hand, we have seen statements of other ministers, reporting a decided increase in their membership. If, however, any one had the idea that the brief visit of even such an evangelist as Mr. Moody would directly result in the transformation of the masses in London, his idea was certainly visionary. The life of Mr. Moody shows that he has very remarkable aptitude for getting hold of the degraded classes; but Mr. Moody knew very well that the irreligious portion of England's population are not to be lifted up into a region of Gospel light and heat, by a few months' spasmodic efforts of one or two individuals. The only way in which this can be accomplished (humanly speaking) is by such a revival of religion among professing Christians as will cause them to be 'lights in the world, holding forth the word of life' to all around. Dr. Horatius Bonar declared his belief that there was scarcely a Christian household in all Edinburgh, in which there was not one or more persons converted during the revival. Revival means restoration of life; re-awakening, re-quickening. The great majority of those who attended Mr. Moody's services in Great Britain were church-going people, members of different congregations. Many of these had but a name to live; had no realizing sense of union with Christ, such as would impel them to labour for the good of those around them; were by no means sure of their own acceptance; not consecrated and therefore not led by the Spirit of God. The majority of those who came out as seekers in Mr. Moody's meetings, were of this class; the effect of his preaching was to show them their own spiritual destitution and the fulness of life in Christ; and their conversion was necessary before there could be channels for the grace of God to the outlying, openly irreligious. As a matter of fact, we have it on the highest testimony, that since Mr. Moody's visit there has come into existence in Glasgow, Edinburgh, and other places, such an amount of Christian activity, specially directed to the irreligious, as was never before known. What the Church wants, first and foremost, is the true type of Christian; a few Moody-like Christians, holding forth the word of life, would be of more value to the Church than the accession of many thousands of Christians of a lower type.

—Another most important result of Mr. Moody's labours in the United Kingdom and America, is that many ministers have learned what none of their books on Homiletics had enabled them to see, as to the most effective way of setting forth the Gospel. They have been brought to honour the word of God more, and to trust more to it. The Bible readings have drawn the attention of myriads to the importance of studying the word topically; a new impulse has been given to the study of God's word; it is stated that a particular edition of the Bible, one of Bagster's, came into such demand that the edition was soon exhausted and a new one called for.

—A meeting has been held in Calcutta "to take measures for combating the growing subversion of orthodox Hindoo manners and customs." It does not appear to have come to anything. After waiting about two hours, a motion was made to devise some steps whereby the "Belati Babu" (one who has been to Europe) might be put out of caste. The motion was opposed by a native editor, who contended that those who go to England, go for the good of their country, and that there are many persons here addicted to all sorts of vices who should first be put out. Finally, the meeting broke up after agreeing to a resolution to have a select meeting in which known persons only would be admitted. We accept the testimony of the orthodox that there is a growing subversion of orthodox manners and customs, and only regret that the growth is not more marked, on this side of India. We heard lately of a native gentleman—a pleader in the High Court—who got his daughter, *aged nineteen months*, married, and excused himself for it by the plea that this was a peculiarly auspicious year for getting one's daughters married, and that such another would not occur for twelve years. The man who gets his daughter married this year makes by this one stroke an amount of righteousness that would not be obtaining in many pilgrimages.

—A bishop for the Church of England in Western India has been appointed, the Rev. Dr. Mylne of Keble College. He is distinguished for his attainments in scholarship, philosophy and theology; takes a keen interest in the mission work of "the Church;" is genial, energetic; is aged thirty-six years; and for the rest, we must wait till time shall show what he shall be in India, which is not always determined by English antecedents.

—It is matter of thankfulness that the *parti prêtre* have sustained a signal defeat in the French elections, and M. Buffet, the premier, has had to resign. We find the following on the subject in the *Daily Review*:

"M. Buffet confesses himself to a priest every week, and he is no more responsible for his acts. He is the mere puppet of his clerical leaders, whose maxim is that the end sanctifies the means. Evidently they are in deep anguish. Their half-realised dream of getting our great country for the Syllabus is near to vanish for ever, therefore no unscrupulous means are to be left untried. They must, *per fas aut nefas*, as they say in one of their hymns, "save Rome and France in the name of the Sacred Heart." The premier formed a great committee called the Resolutely Conservative Union. That word *resolutely* was necessary to be the ensign of that new body, for, indeed, the Constitutionalists have demonstrated that they were themselves the only Conservatives, whilst the Clericals worked to demolish and revolutionise. The words *resolutely conservative* mean those who will keep France under the sway of the Vatican, and therefore destroy the present Constitution, which is the shelter of modern liberties. M. Buffet made his own Under-secretary of State, M. Desjardins, secretary of that factious body, so that we see now a functionary paid by the state whose peculiar task is to subvert it."

—Lord Lytton's new poem is to be entitled "King Poppy." Is it a satire on the Government of India? We are constantly told that the opium revenue is all in all to India.

—The news of the loss of the steamer *Strathclyde*, off Dover, is distressing in the extreme. Much sympathy is felt for those who had relatives and friends on board, not saved. It is sad and humbling that with all the devices and inventions intended to reduce to a minimum the perils of steam navigation, there should still be losses like this on the highroad from England to India.

—We have just heard of a case in which a Church of England clergyman refused permission to Methodist parents to bury their child in the burying-ground, unless he, the said clergyman, conducted the service. One is ready to ask if we are in Spain or in British territory. Where is religious liberty when parents are denied the privilege of having their own pastor to conduct the funeral services for their child, and are obliged to consent that one concerning whom they might possibly have doubts whether he is truly a minister of Jesus Christ, should officiate on this occasion. The *Friend of India* has the following on this subject:

"There is likely to be a keen contest in Parliament on the Burials Bill. We have frequently stated our conviction that no compromise is possible on this subject, and it seems clear enough that the compromises offered by the Church will be unhesitatingly rejected by the Nonconformists. The principal proposals which are put forward to satisfy them, are two—one that they may bury their dead within the consecrated ground, the service of the Church of England being performed by a clergyman of that church, or without any service; and the other, that a strip of unconsecrated ground be annexed to every churchyard, and not separated from it by any partition, and that in this strip any Nonconformists may bury their dead and perform any sepulchral rites they please. Nothing, however, short of the most perfect equality will satisfy the claimants for equal rights, and their determined attitude is to all appearance based on conscious strength."

—J. K. L. will excuse us from further discussion of the matter mentioned by him.

The Bombay Guardian.

SATURDAY, FEBRUARY 26, 1876.

LAWS OF SOCIETY AND LAWS OF CHRIST.

There are certain laws by which social intercourse is regulated, and these laws may be said to have regard (speaking generally) to the comfort and ease of those who constitute society. These laws all rely for their sanction upon one primal law, which may be expressed thus: Thou shalt subordinate thine own will to the will of society. The privileges of membership are not to be enjoyed without a cordial and manifest assent to this great law. To withhold this assent, and to claim for one's own will an authority equal to the authority of society, is simply rebellion, and ostracism is the penalty. There may be a few exceptions to this rule, in the case of those who have great rank or great wealth or great talents. But otherwise this rule is absolute. Under this first and great commandment there is a code of unwritten laws which men have to learn and very carefully to observe; and the thorough observance of these laws demands as great an amount of

attention and circumspection as the Mosaic law did, or as the caste laws of Brahmins do. Some of these relate to the dress. You are not to dress according to your own ideas of propriety, but you are to show your deference to society by your conformity to the prevalent standard, and your readiness to change when the standard changes. The dress which society requires to-day is forbidden to-morrow; and that which is obedience to-day is rebellion or silliness to-morrow. Your own conviction may be that the money required to keep up conformity to this shifting standard, might be much better bestowed in giving food and clothing to the poor; and it may flash across your mind that it is the will of your heavenly Father that you should rather succour the needy; but woe unto you if, for any such considerations, you fail to observe the requirement of society! Society says to you, "The relief of the poor and contributions in aid of philanthropic and missionary institutions are very well for those who have anything over, after my behests are all obeyed. If you violate my commands, I will put a mark upon you like the brand of Cain, that all may avoid you." Other laws of society relate to the speech. The individual must speak grammatically, and there are certain expressions to be used, and others to be avoided as vulgarisms. Here, too, there is a shifting standard, and the phrases that are in vogue to-day, are obsolete to-morrow. And with regard to the subject-matter of conversation: the laws are very exact, and they are all framed to make things comfortable for the representative individuals. For instance, you are not to make mention of any neglected duties; you are not to bring forward for discussion any pernicious habits to which your friends may be addicted; if they have any particular weaknesses you must avoid noticing these; you must seem not to have the slightest conception of any such weaknesses or prejudices or evil habits; if there is anything that would be regarded as humiliating, you must keep far away from it in your remarks. Your object must be to keep your friend on the best terms with himself and on the best terms with you. The subject of religion is to be banished, unless it be in such a way as to commend that particular sort of religion to which society gives its sanction; but anything that would tend to make a person uneasy, any reference to something amiss or wrong in his religious ideas or practices, anything like preaching, is strictly forbidden. We have said that society, as a general rule, does not deny that religion has its place; there have been periods when it set itself out-and-out against religion; but generally, the contrary is the case. There is a kind of religion that it sanctions. It has a pretty large charity; there are Roman Catholics, Protestants, Ritualists and Rationalists in society; so none of these forms are to be condemned, provided they are kept in their place and there is no controversial element brought forward. But that kind of religion which recognizes Christ as a personal, present Saviour, which makes his will supreme, which fills the heart with his words, which demands simplicity of life, which looks upon every one as a spiritual being needing instant salvation, which brings everything to the test of Scripture—this sort of religion, society cannot away with, and every faithful member of society is expected to do his best to hinder it from making its way except among the poor and the uncultivated. When Nebuchadnezzar set up the golden image, society had a conclave and decided that the king's command was to be obeyed: *the princes*, *governors*, *captains*, *judges*, *treasurers*, *counsellors*, *sheriffs*, and *rulers* conformed to the established religion. This settled the matter for everybody—almost. People were not under the necessity of considering whether the worship of this image was a right thing in itself, or not; the decision of society settled the matter of duty for all who understood that the first great law of life is, Be guided by prevalent opinion. When Jesus was upon the earth, a principle was found that neutralized all the evidences that clustered about the path of Christ; it was expressed in the words, Have any of the rulers or of the Pharisees believed on him? This principle is powerful to-day; and the one thing needful is not to be in the narrow path marked out by Christ, but in the broader and more comfortable way laid down by enlightened society.

The laws of society require that men should seem to take a deep interest in one another; to speak as though the parties you are with, were very nearly perfect, and as though you had a much greater regard for them than for yourself. The semblance is enough; the nicely-chosen phrases and well-modulated accents simulate the interest you do not feel. It is the semblance that is wanted, and not the reality. If a man really had such feelings he would be considered officious, unrefined, a bore.

Thus we see that the principal result of the laws of society must be hypocrisy. And there can be little question that those who have been moulded by these laws are living lives of studied and consummate hypocrisy. There are hypocrites in the church, but they are exceptional: it is in the world that we find them in full force. Let a man or woman, at all acquainted with the claims of the Gospel, yet in the world and of the world, examine this matter carefully, and it will plainly appear that in what they say, and put on, and do, they are obeying, not their own convictions of propriety, but a standard for which they have in their hearts little respect. In their intercourse with others they simulate an interest, a deference, a satisfaction that they are far from feeling. They are not true to themselves, and they know that they are not. They dare not be natural, dare not be true, dare not be honest. They sanction that which is evil; they slight that which is good. Their life is a lie. They testify in favour of that which they know to be not good; and they withhold their testimony from that which they in their heart know to be good.

THE GOSPEL SELF-EVIDENCING.

The obligation to believe the Gospel goes with the Gospel "to every creature." This could not be the case if the evidence of a divine origin did not accompany it, or were not contained in it. It is a message from the great King; an offer of divine help that men may be brought back to their right allegiance and true blessedness; and its rejection is the strongest possible proof of disloyalty and rebelliousness. An earthly king who should have occasion to send overtures of mercy to a rebellious province, would see to it that suitable credentials accompanied the message; and it cannot reasonably be doubted that the King of kings, the Lord of all, has provided suitable attestations of the message which he sends to men. The Gospel must carry with it its own evidence, and it undoubtedly does so. When we say that Christianity is self-evidencing, we do not mean that the Christianity commonly seen among men is so. We speak of that which God has given, and we speak of it in its entirety.

In the Gospels we have accounts of the birth, words, works, sufferings and death of Jesus Christ. Now there is one thing worthy of very special attention in the consideration of this subject, that in the birth, words, works, sufferings and death of Jesus Christ, we do not find that power to save which is claimed for the Gospel; all that story of Jesus of Nazareth comes short of constituting the Gospel; all the power of Christ went down with him into the grave, leaving the world as poor and hopeless as regards salvation as it had ever been. There was of course in many minds the recollection of his remarkable sayings and his stupendous works; but these belonged to the past, and were divested of all power to save by the ignominious death of the man of Nazareth. The priests and Pharisees had wrought no such works and uttered no such gracious words; but what was more to the point, they had dealt with him as a malefactor and impostor, and had put him to death. All that Jesus had done in his thirty-three years on earth, had its fullest expression in the twelve apostles; to take the measure of his work, we look to them and we find them huddling together like a flock of frightened sheep, and one of its foremost of them basely denying him and then going meanly out to hide his tears, leaving the lie behind. There was something needed over and above all that had appeared in the life and death of Jesus, to make a Gospel. We wish to get the attention of our readers concentrated on this fact. Joseph of Arimathea and Nicodemus might manifest their interest in Jesus, by embalming and burying his body; the centurion might say, Truly this was a righteous man; but the power that is to compel men to take up their cross and follow Jesus, does not yet appear. There is one apparent exception; the penitent thief on the cross received power to apprehend Christ as his Saviour; but let us notice where he found it; his faith looked beyond; he saw Christ rising again and coming in his kingdom; he got hold of the missing link, and the Gospel was completed in his faith. We see Peter on the other hand, some weeks after the crucifixion of his Master, proposing to his Galilean partners to go a fishing, and we actually see them going back to their old avocation, and thus making a parenthesis of the past four wonderful years.

Where now shall we find a parallel to these things? A life more wonderful than any that man had ever known, yet declared to be altogether dependent upon something to come after, to be of any efficacy whatever.

"If any man thirst, let him come unto me and drink, cried Jesus; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, that they who believe on him should receive; for the Holy Ghost was not yet given; for Christ was not yet glorified."

"Except a corn of wheat fall into the ground and die, it cannot bring forth fruit; but if it die, it bringing forth much fruit."

"I, if I be lifted up, will draw all men unto me."

"It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."

"Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also."

As though one should make a very wonderful piece of mechanism, but without any indication of the power by which it was to be governed. Men may take it up, scrutinize it, talk about it, but they are unable to make it do any thing. Then appears the mechanician himself and reveals the power by which it is to be swayed; presently it is seen in operation.

Now the life of Jesus would be a most interesting life to read, apart from the Acts of the Apostles, apart from the attestation of the Spirit of God; but as regards the salvation of sinners it would be powerless; it would be no Gospel. It was an arch without the key-stone; a clock without the pendulum. Jesus in the days of his flesh gave men promises payable when he should be at the right hand of the Majesty on high. When Mary anointed his head with ointment in the house of Simon the leper, he said, She hath done this against my burying; thus pointing out that he who had raised Lazarus from the dead, was himself about to die. His enemies were at length to obtain the desires of their heart. But he adds: Wheresoever this Gospel of the kingdom shall be preached throughout the whole world, this that he hath done shall be spoken of.

If Jesus had not ascended up, if the Spirit had not been poured out, it is very certain that there would have been no proclamation of the Gospel among men, for there would have been no Gospel to proclaim. The life and death of Jesus left his most intimate disciples crushed, confounded, writhing under a sense of their helplessness; and if they had been left there, the story of Jesus of Nazareth would have remained a beautiful, sad episode, illustrative of the powerlessness of good counsel to burst the fetters of men. The Gospel is, therefore, its own witness, and the obligation to believe goes with it throughout all lands 'unto the end of the world.'

—What is most precious in the sight of God is often least noticed by man.

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SKETCHES OF OUR ANTIPODES.

VI.

THE SPRINGS OF ARKANSAS.

1. The celebrated *Hot Springs* are found in a deep valley near the Wachita river, fifty miles S. W. of Little Rock. The area covered by them is about a half of a mile square. Some of the springs are low in the valley, and others high up on the mountain side. They are great in number and variety. Some are so hot as to boil an egg in three minutes, some are lukewarm, while, a few steps away, you find other springs pouring out cool and pure water. Iron, sulphur, and other minerals impregnate the waters of this vast drug-shop of Nature, and almost every spring is different from the others in number and combination of minerals, and in temperature. From various parts of America, and even from Europe, hundreds of sick every year resort to these springs. The waters of healing are used by drinking and bathing under the advice of physicians. They are most effective for the cure of chronic diseases, as rheumatism, ulcers, and the like.

They cannot heal that most chronic of all diseases, *sin*; neither can the water of the Ganges or the Nirbudda; nor yet the waters which have been consecrated by Protestant parson or papal priest. But there is "a fountain opened to the house of David for sin and for uncleanness." So sings Toplady:—

> "Let the water and the blood,
> From thy wounded side which flowed,
> Be of sin the double cure,
> Save from wrath, and make me pure."

Pray observe its double power—first, to forgive us our sins, and, second, to cleanse us from all unrighteousness. (1 Jn. 1, 9.)

An old lady in Clark County told me that she would not live at Hot Springs, as it was "too near the hot place below." But the fires of that "hot place" are already kindled in the heart of every sinner. Poor Lord Byron but wreathed the ivy of poetry around the oak of truth when he penned his experience:—

> "What is that worst? Nay, do not ask;
> In pity from the search forbear:
> Smile on, nor venture to unmask
> Man's heart and view the Hell that's there."

2. *Mineral Springs*, as chalybeate, white sulphur, black sulphur, &c., are found in various parts of Arkansas. Their waters are cold, but are often used by the sick. I saw a young man in the prime of years, but in the decline of life, at Maddox Springs—wasted, worn, and fading—his lamp of life had nearly burned out. Having spent all his living among the doctors, he had tried the Sulphur Springs as a last resort, and they had failed him. What a helpless, hopeless look! His eyes had gone back into their sockets, as men retire into their homes for the night. He told me that since giving up to die he had given his heart to Christ. Why do not men come to Jesus while in prosperity and health, without waiting for adversity and disease to come and warn them?

3. *The Mammoth Springs* are very large streams of pure water springing out of the ground. They are underground rivers gushing up from their subterranean beds—old Earth bleeding from its large arteries.

The volume of water from some of them would make a rapid stream a foot deep and ten feet wide. Their power, like Sampson's, is utilized for mill purposes.

As you look at the immense fountain pouring from the mountain side, are you not reminded of that "pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb? And that heavenly stream sometimes breaks forth in beauty and power upon earth. Christ says:—"He that believeth on me, out of his soul shall flow rivers of living waters." He spake of the Holy Ghost baptism. This explains why some ministers, laymen, and ladies too, become mammoth springs of zealous love and soul-saving power in the Church. Will not you, dear young friends, receive "the fullness of the blessing of the gospel of Christ," so as to become the visible outlets of the great love of God? He desires to pour out His Spirit upon all His sons and daughters, so that the knowledge of His glory shall fill the earth as the waters cover the sea.

VICTOR.

—Our need of prayer is as frequent as the moments of the day; and as we grow in spirituality of mind, our continued need will be felt by us more and more.

—Mr. Hurditch tells a touching incident of a young lady who was dying of consumption, whose friends were weeping round her couch. She turned to them and said, "Do not weep for me, all, all is well, if this is dying, it is just glorious," and as the last word escaped her lips, her happy spirit passed into His presence.

—Let Christ be with you wherever you go, and let it be known that His presence is with you

GLEANINGS IN EPHESIANS.

The fruit of the Spirit is in all goodness and righteousness and truth. 9.

THEY whom the apostle addresses are "light in the Lord" and are to walk as children of light; and this suggests a reference to the Spirit. In Zechariah we have a vision of a lamp-stand or candelabrum with its seven burners, all connected by golden pipes with a living olive-tree, securing to it a perennial supply of oil. This represents the dependence of the believer upon the Spirit of God. As fire can have no existence apart from that it feeds on, so our spiritual life depends upon the continual presence of the Holy Spirit. The fruit of the Spirit shows what our shining is to be; how we are to illuminate the world. In all goodness, all forms of benevolent activity; in righteousness and truth, which must join hands with goodness. These are the prismatic colors of the ray of divine love.

Proving what is acceptable unto the Lord. 10.

Many courses of action will be suggested to the Christian. Worldly friends are ready with their counsel. Our habits tend to lead us in certain directions. What is easiest seems to be wisest; what involves loss or danger or shame, seems barred against us. But a true faith requires us to submit everything to the Master for his sanction. We may do nothing without his counsel, and we may not refrain from anything without a warrant from him. As men prove a piece of money before accepting it, so we are to test every sentiment, every counsel, by referring it to the Lord. The knowledge of what is acceptable to the Lord is the highest of all knowledge, and demands from us the very highest respect. No society will be so profitable to us as the society of those who know what is the will of the Lord, and are of quick apprehension in the ascertainment of what is acceptable to Him.

Have no fellowship with the unfruitful works of darkness. 11.

Works of darkness are all those actions of men which will not bear the light, God's light; which will not bear the test of his word. Almost all the works of men will be found at the last day to have been of this character. Hast thou come to call my sin to remembrance? said the widow of Sarepta to Elijah, when her son had died. When the Spirit of God is poured out, men are suddenly brought under harrowing convictions of sin, who had previously regarded themselves as irreproachable. All depends on the standard that is before the mind. When a man finds out that the only thing that God will reckon fruit is love to God and man, through faith in Christ revealed to us by the Spirit, he then becomes alarmed on account of his spurious works. It is not enough for the Christian to abstain from doing the works of darkness, he must not have fellowship with those who do them; must avoid all association that will tend to compromise him. When a Christian finds that he is hindered from bearing full, effectual testimony for the truth of God committed to him, because of his associations with others, it is time for him to break away. It is very sad when Christian fellowship is sacrified in order to maintain fellowship with those who love not the Lord Jesus in sincerity. These two fellowships are not compatible one with the other.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—When I first heard that Mr. Taylor's new work *Four Years' Campaign in India*, contained some objectionable statements, I relinquished my desire to purchase a copy, but at the same time desisted from joining my friends in condemning it until I had previously read and judged of it myself. However, after a careful perusal of the same, I entirely concur with Mr. G. in calling it "a charming book." Dear Mr. Editor, you may think what you please, but I must confess I love Mr. Taylor and his mission; for myself and family have received the greatest spiritual blessings conceivable after his arrival in Bombay. Notwithstanding which, I regret to feel it my duty to notice an incorrect statement in Mr. Taylor's book respecting a certain native padré, whom, from the circumstances therein related, it would be impossible to confound with any other one, he being so well-known.

In this book, Mr. Taylor alleges that a native padré had unnecessarily alarmed C., T., and A., native converts, and offered them, if necessary, protection and shelter from the violence of their relatives and friends, particularly their terrible uncle. I regret very much that Mr. Taylor should have mentioned these circumstances, for they are simply at variance with the truth, and since I am certain Mr. Taylor is incapable of doing anything so unchristianly, I am forced to believe it to be a mistake, but as this mistake necessarily involves the reputation of the native padré, and would seriously tend to lower him in the estimation of the public, were it allowed to pass unnoticed, I will simply place the facts before your readers, among whom I know there are few who have not perused the work above referred to.

Long before Mr. Taylor's glorious advent in this benighted land, the native padré was intimately acquainted with, and had done his utmost in the fairest possible manner to enlighten, the converts in question in their then state of darkness, and his pious efforts in the cause of his Master would doubtless have been crowned with success, but for the serious apprehensions they themselves entertained from their own relatives, and it was *only* when they openly expressed these fears that the native padré offered them protection, and I submit that in doing so, he was perfectly justified, and deserves the thanks of all right-minded Christians.

When the eldest brother of these converts first embraced Christianity, fifteen years ago, the animosity of his uncle knew no bounds, and he not only set his face against the unfortunate youth, but strictly prohibited all his relatives and friends from holding any communication whatever with him, either directly or indirectly, for a period of twelve years, and here again the same native padré was chiefly instrumental in effecting, by the help of God, and in a true spirit of Christianity, a reconcilement between the parties concerned, and I can safely assert, without the least fear of contradiction, that it is mainly owing to the untiring zeal and energy of this faithful minister of Christ, that most of the native converts are prevented from falling off in his mission.

Mr. Taylor, further on in his work, finds fault with the old missionaries who had been working in the same cause, for "hiding" newly made converts—a system ludicrous enough at first sight, but absolutely necessary when the question is more deeply viewed, considering the present rapid progress of infidelity, not only among Hindus and other native sects, but woefully flagrant and rife among a people *born* Christians—I mean Europeans and Eurasians of the better class, who, in my humble opinion, appear more detrimental to the cause of Christ in this heathen land, than the bodily perils by which the neophyte finds himself surrounded at first, when "hid" within the garden walls of a house whose Master's hand's touch have caused the "scales to fall from off his eyes" which never till then beheld the true light.

As a rule the missionaries of old did not encourage new converts to keep needlessly aloof from their families and friends, except when doubtful of their integrity and sincerity, and their ability to stop among a people whose professed opinions are diametrically opposed and perversely antagonistic to Christianity, as Mr. Taylor himself often found to his chagrin when many of his new converts were permitted to visit their relatives and friends, never to return to his fold; for the very simple reason that the seeds he had taken so much pains to sow were not allowed sufficient time to mature and bud and bring forth that fruit which he so sanguinely hoped would be "a light to lighten the gentiles and to be the glory of his people Israel."

The Delhi convert, Vullyut Alli, whom Mr. Taylor mentioned, had also at first to be concealed from his once friends of a former faith, and was only allowed abroad when he had given sufficient proof of his sincerity, and of which no greater proof can be required than the fact of his martyrdom.

In conclusion, I would have your readers distinctly understand that I do not mean to throw the least disparagement on Mr. Taylor's labours in India, but on the contrary, am as zealous, in proportion to my humble capacity, as yourself, to see true religion hold her sway over every part of the world, which is my only object in penning you this somewhat lengthy epistle, which I would thank you very much to publish in your next issue.

Yours obediently,
VERITAS.

Bombay, 24th February 1876.

SIR,—The last hours of our stay in Bombay was a season of great spiritual and social enjoyment. Many dear and valued friends called to say "farewell," and before we left, we bowed before God in prayer, while Dr. Field, of New York, commended us to the care of Him who ruled the winds and the waves.

For eight days, until we reached Aden, the 214 natives afforded me abundant companionship, and I found much pleasure in their society. About 120 were soldiers, and the remainder women and

children, and in their journeying they had learned much of Christianity. They listened with deep interest to what I said to them and especially to the singing of "*Sadguru*," (Without a *gooroo* there is no salvation), "*Marana Yeil*" (Grim death surely will come, will come"; "I have a Father in the promised land," &c.

On taking leave of them I said, "I am going to America, several thousand miles away, and we shall not meet again, and before we say the last *salam*, I want to ask (pointing upward) if you will meet me up there." A stalwart old sepoy said, "Yes, sahib, *that is the great question*. We are all pilgrims, like those who stop at a *two-days' bazar*, and if we do meet, it will be, as now, for a very short time, and hence our meeting here is a matter of little consequence, but *up there* we shall never have to say a last *salam*." This remark led us into a prolonged conversation about the future, and the ample provision our Father has made to help his children to prepare for it. He thanked me for what I had said, and with a hearty shake of the hand, bade me good-bye with much emotion.

It was fortunate for our deck passengers that they left when I did, for our first day in the Red Sea was a boisterous one, and the waves swept over our vessel to the discomfort of many of the passengers. We, however, were going *before* the wind, and suffered comparatively little, but we met a steamer over which the waves were breaking, giving us a Niagara in miniature. Our steamer is a powerful one, and we have spread before us a very generous table, enough, in fact, to satisfy a score of Scotch huntsmen direct from the forest. An English chaplain from N. India conducts a Sabbath service, and gives us excellent sermons, and we all join in singing the quaint Scotch psalms to good solid tunes like Old Hundred and Dundee.

In the Arabian Sea, the night before we reached Aden, we witnessed a phenomenon which was to me new and beautiful. The water was *filled* with animalculæ so brilliant with a phosphorescent light that we seemed to be sailing through a sea of snow. I learn that the German Sea at times presents the same singular appearance. Perhaps you, or some of your contributors, can tell whether the Arabian Sea appears thus *permanently*, or only *perodically*; and also whether the unusually bright phosphorescent light is due to the presence of an increased number of microscopic insects, or, as has been suggested, to a peculiar electrical condition of the atmosphere.

W. P. BARKER.

S. S. *Trinacria*, Red Sea, February 7th, 1876.

NOTICE.

THE ANNUAL MEETING of the Bombay Tract and Book Society will be held in the FREE CHURCH, ESPLANADE, on Thursday evening, February 29th, at half-past eight o'clock.

The Chair will be occupied by Brigadier General J. S. Gell. The usual Report of the Society's operations for the past year will be submitted, and addresses will be made by several gentlemen.

The attendance of the friends and patrons of the Society is cordially invited.

C. W. PARK,
Secretary.

Tract Depot,
February 25th, 1876.

Epitome of News.

SATURDAY, FEBRUARY 19.

—*Advance*: "It is sometimes said that the heathen are so brought up in deceit and in dishonest practices that it seems necessary to actually create a conscience in the new converts. It is a pretty good sort they make down in Burmah. The son of a missionary living in Buffalo, N. Y., has just received from the son of a deceased Karen convert fifteen rupees which he had borrowed of the missionary thirty-five years ago. Circumstances prevented his repaying it before his old teacher returned to America, but on his death-bed he left the money in charge of his son, to be sent to the son of his old teacher."

—There are in Spain 51 Protestant foreign missionaries, of whom 28 are men; there are also 32 native pastors and evangelists.

—Same: "Our missionaries are wise in going to the New Testament for models of working, instead of taking the pattern shown them in some mount at home. Christ's seventy, sent out two and two, and the scattered believers of Jerusalem going everywhere and preaching the gospel, not waiting for a formal ordination, find their way repeated at most of our missionary stations. Going in their simplicity to Christ and the apostles for practice as well as doctrine, the native converts take it for granted that that is the proper thing to do. And so each man who has "tasted that the Lord is gracious," considers himself bound to tell the good news to his neighbor. There are churches in Turkey where almost the entire membership go out by twos each Sunday, and often in the week, to evangelistic labors. The church of Kobe, Japan, is a noteworthy example of this good practice. Of the twenty men, thirteen are unpaid preachers of the word, going out on the Sabbath and in week time, and often on tours of ten days, at their own charges. In that way preaching is kept up regularly every week in five different places, and monthly in about as many more. Of the other seven male members, one preaches more or less in the distant province to which he has removed, two are too young to go out, and two are middle-aged mechanics who preach Christ in their shops, or from house to house. A little more of the primitive way would not be any disadvantage to churches at home."

—A London letter in *Zion's Herald* says: "We are beginning to realize, what I have from the first expected to find, the most valuable and abiding result of Messrs. Moody and Sankey's work in London, namely, the quickened life of the churches, the deepened interest of Christian people in divine things, and the heightened sense of responsibility in relation to the conversion of sinners. The London ministers, at their last monthly meeting, consulted how to turn these three 'days of grace' to the best account; and it was agreed that, in the first instance, meetings resembling those held in City Road Chapel should be held in each circuit chapel, and that, early in the new year, a general metropolitan 'mission' should be conducted in our London chapels, the brethren interchanging pulpits during two or three weeks. I should not be surprised if a chapel should be placed at the disposal of a 'missioner' for evangelizing services on each successive night. That we are on the eve of an extraordinary outpouring of the Spirit, no one seems to doubt. Everything indicates that the 'days of the Son of Man' are close at hand."

—*Times of India*: "It is satisfactory to know that vaccination, the one precaution which can be relied on to stay an outbreak of small-pox, is being freely resorted to in Bombay. Most Europeans have acted with promptitude upon the advice tendered them in these columns when the epidemic first declared itself, and re-vaccination is the order of the day. There is hardly a European on the island who has not submitted to the operation. But we are sorry to hear that in a great number of cases, if not in the majority, the operation has not proved successful. The vaccine does not 'take.' As the vaccine is almost uniformly procured direct from the calf, it is difficult to account for its proving inefficacious."

—A purchaser of Her Majesty's Theatre has at length been found. The Government has bought Lord Dudley's lease, which was held under a heavy ground rent from the Crown; the price, it is stated, is 100,000*l*. The ancient Italian Opera-house in the Haymarket will be converted into a large West-end General Post Office.

The most interesting fact in connection with this building is, that Mr. Moody preached the gospel in it for many days.

—24 Hindoos, 7 Mussulmans, 1 Parsee, and 1 native Christian died yesterday of small-pox.

—We learn from the *Bangalore Spectator* that a meeting of native Christians of the London Mission was held at Bangalore on Wednesday last, when the subjects discussed in the Bellary Conference were touched on. The Rev. B. Rice took the chair, and the Revs. Peerajee and Paul took part in the discussion. The most important item was the establishment of a native-christian widows' fund to prevent the families of native Christians being a burden to the society. A proposition to revive boys' boarding schools was negatived, as it was thought it would lead to children being alienated from their parents. One reason why the native-christian community was not growing, was said to be the poverty of the generality of natives. To this Mr. Rice observed, that rich and well-to-do Christians were the greatest evil a church could have; these, instead of telling their missionaries what they think, write anonymously to the papers, and even do not make a 'salaam' to the missionary, who materially helped to place them in their present good positions.

MONDAY, FEBRUARY 21.

—*Lucknow Witness*: "We hear from Bareilly that the Theological School there opens its new term with 37 young men in attendance, 11 of them in the preparatory department, the others in the regular classes. Matters are moving on pleasantly. The new large building so much needed for the purposes of the school, demanded indeed both by its growth and for its growth, is in process of erection.

"We are pleased to hear also from the same quarter that there have been four very interesting cases of baptism lately. Two were Chamars and two Ahirs—all men of some mind, and one of the latter a petty zemindar of considerable education. He harbored certain Christian refugees just outside of Bareilly during the Mutiny. These men have all been brought in by the labors of the theological students, who have been organized into bands for the purpose of visiting each week, the mohullahs of the city and the villages around. They are doing most excellent work."

—*Bombay Gazette*: "It is stated that some Afridees attacked and killed a European who was travelling from Kohat to Peshawur."

Rangoon, 19th: "The trial of the conspirators is concluded, twenty-two have been convicted and were acquitted. The leader, Moung Bwah, has been sentenced to twenty-one years, eighteen of the other conspirators to ten years, and three others, the least guilty, to six months."

"English justice in Bombay must sometimes be a puzzle to the native mind. If Jones, a contractor, were to obtain Rs. 500 on account of work he did not perform, he would be liable to penal punishment for obtaining money under false pretences; but if a barrister agrees to plead a certain cause and is paid money in advance on account thereof, yet cannot or does not appear in court when the trial comes on, he does not return the money he has not earned, but keeps it under the privilege of the bar!"

—The daily papers give some particulars of the operations connected with the relief of European and Eurasion poor, conducted by the pastor and members of the Girgaum Mission Church:

Its *mode* of relief is by tickets for bread, rice, and wood. Tea is occasionally given, and in emergent cases, rent is paid; but *no money* is given, except under special circumstances. Where there is a fair prospect of employment elsewhere, railway fares are paid, a ticket being secured at the station.

Each case is *visited* before relieved, and every particular obtained, and a printed form filled up; one question is—"Any relief elsewhere?" This fact of visiting each case has protected the fund from much *imposition*.

Relief given has been as under during the year 1875:—

Bread	Loaves	4,209
Rice	lbs.	2,852
Wood	bundles	5,505

Rents and money grants have amounted to Rs. 261-1-0; fares by railway and boat Rs. 350-5-0.

TUESDAY, FEBRUARY 22.

—H. E. the Governor was at the Grant Road Theatre last evening, and left abruptly, offended (it is said) by a song that was sung. Here are some of the verses:

Native loyalty's all on the surface,
Education's nothing but sham.
Each native puts on a demure face,
Which we all know is nothing but sham.

The rupee that was made as two shillings
Is now only worth 1-9.
We have wars in which there are no killings,
But medals for all in the line.

We can e'en manufacture a famine,
While the people with food we all cram.
The square men the round holes they now ram in.
Now what is this all but a sham?

—Dr. Buhler, we read, has met with remarkable success in his search for ancient Sanskrit MSS. in Kashmeer. The learned professor has been able to bring away with him upwards of 270 books, some of which were previously altogether unknown. The majority are written on birch bark, which up to Akbar's time was the only material employed for literary perposes, and are in the Sarada character which even to the present day is commonly used throughout the valley in preference to the cognate Devanagari. The collection is not only numerically large, but is very varied in character; as it comprises commentaries on the Veda, on the science of grammar as taught in the Katantra, on poetics, on Saiva philosophy, and—what is still more important—it contains some original metrical works of an historical character—the one subject in which Sanskrit literature is exceptionally defective. Among these is an annotated copy of the famous Raja-tarangini, or Royal Chronicle, by which it is hoped to correct some of the numerous errors of the published text. There is also, strange to say, an account of the Chauhan Prithiraj, the last Hindu king of Delhi, which it will be of very great interest to compare

with the Hindi epic of Chand Bardai on the same subject.

—The following is from Dr. Seaton's book on Vaccination: "In the majority of persons the regular phenomena of vaccination can only be produced once in the life-time; any subsequent introduction of vaccine lymph, either failing to produce any local effect whatever, or (much more commonly) producing a modified effect, resembling one of the forms of 'spurious vaccination.' The absence of effect is relatively most common in the child, the spurious effect most common in the adolescent and adult."

—"Shakespeare means bankruptcy," say the managers of London theatres.

Wednesday, February 23.

—Camp Nepaul, 21st.—The Prince arrived yesterday, and at a dinner in the evening in Sir Jung Bahadoor's camp, the latter proposed the healths of the Queen and the Prince in a most earnest and cordial manner, expressing much the same sentiments as on the occasion of the Prince's returning visit on Saturday. Splendid sport to-day; seven tigers were shot, six falling to the Prince's own rifle. Upwards of 600 elephants were beating. The sight was imposing.

Her Majesty's troopship Malabar, 3,142 tons, 700 H.P., Captain Edward Kelly, arrived in harbour yesterday from Portsmouth, which she left on the 21st January, calling at Malta on the 1st February, and Suez on the 7th February, bringing with her 72 officers, 13 ladies, and 10 children, 1,053 men, 123 women, and 140 children. During the voyage there were three deaths, two of children, and one of a seaman.

—The head-quarters of the Kulladghee Collectorate are to be transferred from Kulladghee to Beejapoor.

—The special correspondent of the *Bombay Gazette* tells how he visited the palace of the Jeypore Maharajah, and was present when the Maharajah played badminton: "The Maharaja played with great solemnity, which contrasted with the boisterousness of Purtab, who is evidently a man endowed with a large share of animal feelings. Every hit he made Purtab would follow with a shout, and every miss or bad stroke he made was similarly accompanied. The Rajpoots on the other side imitated the Maharaja in preserving silence, and concentrating their attention on the game as if their lives depended on the issue. A Hindoo lad stood near the net and called out the state of the game in Hindoostanee. A number of servants stood around in picturesque groups. While the game was proceeding, a troop of girls wearing flowers in their hair, jewelled rings in their noses, and bright coloured robes, came out of an adjoining garden, and walked across the lawn and squatted down not far from the place where Purtab was hopping about. I thought at first that they were inmates of the Maharajah's harem, but I was informed that they were only nautch-girls. What surprised me was that nobody seemed to think they were out of place there. Everybody seemed to take it as a matter-of-course that they should be close to the Maharajah when he was amusing himself. I found out that there is a temple near the palace in which religious rites are performed every evening, and that dancing girls sing and posture before the idol. These were the girls who had been selected for that evening's rites. The Maharaja and Purtab won the game, after which His Highness came towards me and asked if I played billiards. I replied that I did. He then gave orders for the billiard-room to be lighted, and without any more ado walked across the garden to the detached building in which the billiard-room is, followed by his attendants and the nautch-girls."

The correspondent then had a game of billiards with the Maharajah, the nautch-girls sitting around.

—*Bombay Gazette*: "The strike which has lasted for some days among the workmen employed on the G. I. P. Railway in Bombay, terminated yesterday. About 400 of the older hands declared that they were tired of remaining idle any longer, and that as far as they were concerned they would accede to the piece-work terms proposed by the company. The younger hands, after this declaration, also agreed to accept the company's terms, and expressed their readiness to get to work again at once."

—*Indian Statesman*: "The Admiralty have just issued a return of the ships building and ordered to be built. The *Inflexible*, twin-screw iron turret-ship, armour-plated, of 11,165 tons and 8,000 horse-power, heads the list. She is building at Portsmouth, and will probably be launched this year. She will carry four 81-ton guns mounted in revolving turrets, and will be the most powerful ship yet designed. The *Dreadnought* comes next with four guns in revolving turrets, and is of 10,950 tons, 8,000-horse-power. She will, it is hoped, be afloat this year. A large number of names follow of ships unequalled by any other nation—the *Thunderer*, four 38-ton guns, 9,190 tons, 5,600 horse-power, now at Portsmouth; the *Temeraire*, 8 double-screws, iron armour-plated ship, of 8,412 tonnage, 7,000 horse-power; the *Nelson*, 12 double-screws, armour-plated ship, 7,323 tons, 6,000 horse-power, building by Messrs. Napier and Son, Glasgow; the *Northampton*, a sister ship, is also being built by the same eminent firm. The *Alexandra*, 12 double-screws, armoured ship, 9,492 tons, 8,000 horse-power, at Chatham, and the *Shannon*, 9 screws, armour-plated ship, 5,103 tons 3,500 horse-power, at Pembroke, are both afloat. Besides these heavy iron-clads there are a large number of fast unarmoured frigates building, and numerous small vessels. The greatest activity is being displayed in the Government establishments, men being largely taken on instead of being discharged. In addition, two new iron-clads are ordered to be built, but the designs are not yet completed."

—We take the following from an address accompanying some specimens of lace-work presented to H. R. H. the Prince by native-christian women of Nagercoil: "The lace manufactured by the native-christian women of Nagercoil has proved itself of sufficient excellence to gain *medals at three national exhibitions*, namely, at the exhibition of London in 1851, at the exhibition of Madras in 1855, and at the exhibition of Paris in 1867. The success of this industry fills the hearts of these women with devout thankfulness to the Christians of England for its introduction into their midst; and they now venture to take advantage of the visit to this land, of the heir to the throne of Great Britain, to offer the accompanying specimens of their work for the gracious acceptance of Her Royal Highness the Princess of Wales, as a small token of their gratitude and love to that nation from which they have received the light of divine revelation, and many invaluable temporal blessings."

A Berlin writer says:—"The success attending the German excavations at Olympia gives no small satisfaction here. One after the other the figures formerly adorning the eastern part of the roof, and minutely described by Pausanias, are being dragged from the bowels of the earth. Niké has been found in tolerable preservation; the head of Kladeos is there; Myrtilos is announced, and Zeus is just emerging."

—A correspondent of the *N. Y. Evangelist* writes from Harrisburg as follows: "Never before, in the history of this community, has there been such an interesting awakening among God's people to a realizing sense of the necessity of earnest work in endeavouring to lead souls to Christ, as during the past five weeks. No building has been large enough to contain the multitudes who have desired to hear the gospel from the lips of the Rev. E. P. Hammond. Hundreds who have never been in the habit of attending church, have been at these meetings daily. The number of conversions has been very large. Conviction of sin has been overwhelming in many cases. Mr. Hammond says he has not seen anything like it for years. Many have been in such terrible distress, they would have fallen upon the floor and laid there in agony, had not ministers and Christian friends literally held them up.

"Nearly every one of those who were in such agony of soul, are now rejoicing in the finished work of Christ. Cries at times have been so loud that even in the large Opera House, during the inquiry meetings, when the singing stopped for a moment, they were heard beyond the precincts of the building. These remarkable manifestations have astonished Mr. Hammond as well as the rest of us, but we all believe that God may have used these physical demonstrations to arrest the attention of the careless, as when upon the day of Pentecost visible tongues of fire must have startled many who would not have heard the convincing sermon of Peter.

"Over fifteen hundred covenant-cards have been signed by those who have professed conversion in these meetings. Many have come in from the surrounding country and gone home rejoicing in the hope of eternal life."

—*Evangelist*: "January 3rd, the Elevated Railway Company began running through trains from the Battery to Sixty-third street, the turn-out at Thirty-fourth street having been completed. This siding is 600 feet long, and with the Bank street turn-out, will enable the company to run trains both ways throughout the day at intervals of about twenty minutes."

Thursday, February 24.

—The *Methodist* (American) thus refers to the career of the Rev. Henry Boehm, who completed his hundredth year on the 8th of June last, and was buried on the last day of 1875:

His was an even, pure, useful, happy life. As much has been accomplished by men cut off at noon; but it is none the less a pleasure to see a full day ending in a clear sunset. Great natural strength, a careful husbanding of his vitality, a cheerful spirit, and a life free from consuming anxieties, partly explain the length of his life; but there remains something to be explained as belonging to the will of God.

It is certainly worth while to live well a complete hundred years. There are uses of the old age—uses to the old, and social uses, too,—and none ought to confound overstrain with full work. It cannot be right to shorten our years in any way: and it must be better for a man to learn the discipline of life's latest weakness. It is best neither to burn out nor to rust out; best to ripen slowly to the full perfection of our life.

Henry Boehm's ministry lasted for seventy-five years, and he was never a local preacher. He was born before the nation, a subject of George III. He saw the nation founded, built, renowned. In many of our cities he could tell the boasting citizens, "I was here before your town was born." Methodism took its form and began its great advance movement over the continent when Henry Boehm was in the saddle travelling with Asbury. He saw one become a thousand.

His qualities were of the best kind without having the highest reach. His judgment was sound, his temper even, his habits methodical. His gifts as a a preacher were respectable without being brilliant; a man to use in council and to be trusted in action. Nobody feared any rashness in his conduct, or any self-seeking in his motives.

—*Bombay Gazette* to those who seek vaccination: "We would impress on them the necessity of their seeing and insisting that the lancet the vaccinator uses is clean, that but a slight puncture is made, and that more particularly, if much blood is drawn, the operation be performed afresh and a fresh supply of the vaccine matter taken from the heifer. If these precautions are attended to, vaccination will seldom be unsuccessful."

—*Times of India*: "The Bishop designate of Bombay, the Rev. Dr. Mylne, of Keble College, Oxford, is a comparatively young man, though senior to the new Bishop of Colombo. He is at present one of the energetic and successful band of tutors who have done so much for the rising institution of Keble College, Oxford. He was originally of Corpus Christi College, belonging to it at the time when 'Corpus' took the lead in almost everything in Oxford. Keble College, which was opened in June 1870, owes much to the work of him whom they know as 'Mylne.' While he is known among some as a deep theologian, others praise his lectures on classics or on ethics; and all who know his work at Keble appreciate his mode of exacting steady plodding earnestness, not only in the men's studies, but also in their rowing and their cricket. But he, who was a great rowing man himself, and is well known for running on the bank and coaching the 'Keble boat,' is also one of the foremost in the keen interest felt at Keble College for the mission work of the Church. It is doubtless to this interest in missionary work that the Church in Bombay owes his acceptance of the bishopric. In his Oxford life he has shown his attainments in scholarship, philosophy, and theology; his genial character has enabled him to use firmness or warmth without offence, and to rebuke or encourage with equal success; and while in the midst of a college life he has taken a hearty interest in the work to which he is now called. Such a man is likely to make a good bishop. The few who are mainly interested in the shibboleths of party, and in such an enquiry as Is he 'High' or 'Low' Church? may have to coin a new name and call him 'Keble' Church."

—Same: "Among the passengers drowned on board the Strathclyde are Major and Mrs. Loughman. Major Loughman, of the Bengal Staff Corps, was returning from leave to India. He was one of the Lucknow garrison, with the remnant of his corps, the 13th N.I., and served throughout the defence of the Residency, for which he had a year's service, medal and clasp."

—London letter: "Mr. Algernon Charles Swinburne, the eminent evangelist of the "fleshly school" of poetry, has brought an action for libel against the *Examiner* in consequence of some severe strictures passed upon his last poem by that journal. He claims £5,000 damages, and vows that he will fight the thing out to the bitter end. Mr. Williams, well known as a brilliant journalist, has been entrusted with the defence."

"The 'Spelling Bee' bids fair to rival the 'Skating Rink' in ephemeral popularity. 'Bees' are swarming everywhere; they are the rage just now, as penny readings were some eight or nine years ago. In town and country, while the mania prevails,

the largest 'spelling-bee' I have yet heard of was held at Manchester the other day, when no less than 400 competitors assembled on the platform. Of these, 286 went down in the first round."

—*Times of India*; Callian, 23rd: "There was a great commotion yesterday at the Callian railway station, caused by a European who most cruelly inflicted some horrible wounds on the face and throat of a female supposed to be his wife.

"It appears that in the waiting-room an altercation took place between this couple, and a scuffle ensued, resulting in a dreadful cry from the female to this effect, 'Help! help! for God's sake help!' This of course caused great consternation, and all the station authorities ran to the spot where she was being so unmercifully dealt with, but none of them could or would dare to go forward and snatch away the knife from the hands of the offender. Fortunately, it so happened that our gallant railway police inspector, Mr. Dickinson, was present, and this officer, immediately on hearing the noise, repaired to the scene of the crime, and, notwithstanding the frantic manner in which the culprit was flourishing his knife and threatening to murder those who approached, desperately plunged forth and seizing the enraged individual, snatched away the knife and bound his hands. The state of this criminal's mind must have, indeed, been terrible, for, on finding himself helpless, he lifted from the floor with bound hands the blood of this woman, which he had spilled, and sucked it ravenously as if to satiate his bloodthirsty spirit.

"The poor victim lay weltering in her blood, which was flowing profusely from the deep wounds in her cheek and throat. She is at present under treatment in the Civil Hospital at Tanna, in a very precarious state, and there is but little hope of her recovery. But this much is certain, her supposed-to-be husband, * * * by name, has been safely lodged in the jail at Tanna, where he will await his trial."

—*Overland Mail, February 4th*: "The decision given by Lord Penzance in the new court upon the notorious Folkestone ritual case is very instructive. The Rev. C. J. Ridsdale is declared to be wrong in every particular. All the counts of the indictment against him are maintained. The judge rules that the reintroduction of the crucifix is to be sternly resented, 'lest what begins in decoration may end in idolatry.' His lordship further declared that 'the immediate presence, before the eye, of an outward form or object, proffers an assistance, though of a spurious kind, towards fixing wavering thoughts and exalting religious fervour, which can hardly be rejected by those who most feel the want of it, and to whom all abstract thought is difficult exercise." "No one," he adds, "can doubt that the slightest return to the use of graven images or pictures as an aid to prayer or a spur to devotion would be justly regarded as a surrender of principles vindicated at high cost in the Reformation, and dear to the people of this country."

—*Advance*: It is certainly largely due to the work set on foot in Brooklyn by Messrs. Moody and Sankey that Rev. Dr. H. M. Scudder had the satisfaction of receiving ninety-five new members into the Central Church at the first communion season of the new year. Every church in Brooklyn that followed up Moody's labors with personal effort, is to-day in the midst of revival scenes. The permanency of conversions has appeared in every case where the work has been persistently continued. Says Dr. Cuyler:

"Our chief difficulty has been the self-indulgence of church members who were greedy to get enjoyment for themselves and not pass it to a dying soul. Sabbath-school teachers were quickened in their work, but the greatest results have been in regard to young men. Two union prayer-meetings have grown out of the work—one in Brooklyn and the other in New York. God has blessed the labors of these brothers in reaching that class of men who are addicted to strong drink. The most significant example I have yet met with in Brooklyn, is that of a man given up by everybody. That man was picked up in the mud, before my church door, many a time, and he has stood before that church and damned it. He is now sitting at the feet of Jesus, humble and in his right mind. If God will save him, he will save any man in this city.

Friday, February 25.

—*Overland Mail*: Amongst the deaths recorded this week are:—Viscount Melville, G. C. B.; Sir W. Jackson, Bart.; Sir D. Dumbreck, K. C. B.; Marchioness of Conyngham; Lady M. Crichton; the Dean of Ross; Major-Gen. W. Fullerton, Bengal Retired; Capt. H. B. Rose, Bombay Retired; Mr. F. Johnson, late professor of Sanskrit, Haileybury; Mr. S. Lobb, late principal of Kishnagur College; and Mr. John Forster.

The disposition of the 300,000*l.* bequeathed by the late Mr. Roger Lyon Jones, a Liverpool merchant, to local charities, has been decided upon. The executors stipulate that the sums given to each charity shall be permanently invested, and fifty-four medical and religious charitable institutions will receive sums ranging from 500*l.* to 25,000*l.*

—The str. *Hydaspes* with English mails left Aden for Bombay, Wednesday, 9 p. m.

—Messrs. Nicol and Co. have received the following telegram regarding the passengers in the *Strathclyde*:

Passengers Missing—Major Loughman, Capt. Greene, Lieut. Graves, Mr. J. P. Wills; Mesdames Tubb, Stuart, Graves, Stockwell, Bussell, Loughman, Misses Gilmour, Horsford, Forsyth, Browning, James and Agnes Fogerty, Bussell's servants.

Bodies Found—Messrs. Bussell and Quinlin, Mrs. Greene, and Miss Young.

Saved—Capt. Bickett, Mrs. Bickett, and Mr. Weatherdon.

—*Times of India*: "The new Viceroy, Lord Lytton, will arrive in Bombay on the 31st March on board the new troop-ship Arontes. He will stay in this city for a day only, and will then proceed direct to Calcutta by railway."

—A collision occurred at an early hour yesterday morning between two goods trains upon the single line of railway between the Baroda and Wassud stations. Twenty goods wagons and two locomotives were damaged, and an engine man, guard and fireman were slightly injured. The accident was owing to a mistake in the telegraph signals.

—The *Strathmore*, London to New Zealand, was wrecked July 1st, 1875 on one of the Crozet islands. Passengers and crew remained on the island till January 22nd, when they were taken off. Some of them have been landed at Galle.

—Deaths last week, 555. From small-pox, 176.

—The annual meeting of the Bombay Education Society took place yesterday at the Byculla Schools. H. E. the Governor of Bombay presided. There are 286 boarders and 20 day-scholars. The reports read were highly favorable.

—The *Times'* correspondent in Philadelphia telegraphs as follows on the 18th inst.:—

"Messrs. Moody and Sankey have concluded their regular services in Philadelphia. They have, with auxiliaries, held in a hall accommodating 14,000 persons 248 meetings in nine weeks, attended by nearly 900,000 persons."

Miscellany.

—The following extracts are from Dr. Cullis's last Reports of his Consumptives' Home and other Institutions:

During the war of liberation, in the year 1813, when Germany was stirred through all its length and breadth by the desire to throw off the yoke of the first Napoleon, the Prussian women were foremost in their devotion to their king and country, perhaps stirred more than others by the memory of their beloved and broken-hearted queen. Every ornament of gold and silver—heirlooms from generation to generation, gifts of affection, valued as the life of the wearer,—were brought without exception, and cast into the king's treasury. If any Prussian woman had then appeared at the court of her sovereign, adorned with "jewels of fine gold, with the precious onyx or the sapphire," would she not have been deemed a traitress?

Oh, if devotion to country could inspire such self-sacrifice, shall not our hearts, which Christ has made free, rejoice in the blessed privilege of surrendering soul, body and spirit, to the reign of our Heavenly King? God grant, that loving not the world, nor the things of the world, we may indeed be "living epistles, known and read of all" whose "affections are on things above, and not on things on the earth."—Col. iii. 2.

While at dinner a messenger called, and handed me a roll of bills, which, on counting, I found to be one thousand dollars, the gift of a lady of this city. She afterwards sent word that it had been her intention to give this sum to the Cancer Home, but that I might use my discretion about it. Therefore, on account of our great need at the Home, I reserve one half, giving the other to the Cancer Home. "O give thanks unto the Lord, for He is good, for His mercy endureth forever."—Psalm cvii. 1. This gift did not surprise me in the least, for, while our country is suffering from a financial panic, and many persons who have been donors are crippled, Jesus is above the money-market, and faith in Him has nothing to do with circumstances. I expect He will prove to the world, that it is better to have faith in Him, "than to put confidence in man." I know this will be the best year, thus far, in the history of the work.

About five years ago, God so filled my heart with His divine love, that I concluded to give up the use of liquors and tobacco, together with all amusements that would not help me grow in grace. Since that time, I have given to charity what I before wasted upon the gratifying of my senses, and in this good resolution God has been my strong stay. I can truly tell you, that through His love in my heart, I have become entirely weaned from a desire to again use or enjoy those things abovementioned. God has more than filled their places in heart and system.

When the work was first established, its doors were open to clergymen of every denomination, the Roman Catholic priest not excluded. As the foundation of the work was centered in Christ, my desire and the prayer of the heart was for the conversion of every patient who should enter its walls. From the priests we had trouble, and finding we could not have both, the Lord Jesus and the priests, it became necessary to exclude whatever should draw the heart from trusting in Jesus. After much prayer I came to the settled conviction, that if we would have souls saved and brought to Jesus, the work must be made a Protestant work. And what has been the result? Hundreds have found Jesus, and have been washed in his own precious blood, so that since the first year, the work has been distinctly a Protestant one. Patients, on entering, are asked if they are Romanists or Protestants. If they say "Romanists," they are told at once that the Home is a Protestant Home, and that the priest is not allowed to enter. They are also told they need not enter the Home if they do not wish to; they can leave any day they please, and can visit the priest whenever they please, but while in the Home they are in a Protestant institution. No effort whatever is made to turn a patient from Romanism. We preach and teach Jesus, and Jesus only, and that He saves His people from their sins.

May 21. To-day we have received from the executors of the estate of the late S. A., thirty thousand eight hundred and twenty dollars. This is the largest gift ever made to the Home. I praise God for it, and rejoice that He so satisfies my soul with Himself that even this large gift has not moved me; in fact my heart has praised Him more for the single dollar that has come so sweetly in answer to prayer in a time of sorest need.

In one portion of the report is an account of answers to prayer in the healing of the sick. Here is one of the statements:

Very early in childhood I was seized with a nervous trouble, something like St. Vitus's Dance. As I grew older it did not pass off, but settled into a disease of the muscles. It became a terrible affliction. It was usually under my control, but I could not endure protracted work of any kind or unusual fatigue. I had consulted, in various cities, the best physicians, but they pronounced it incurable. All that could be done, was to be careful of overwork and excitement. It must have been twenty-five years since I was first taken.

I gave Dr. Cullis some account of this. He asked if I could give my body to the Lord to be healed. I felt that I could truly say 'Yes.' He then simply prayed *that the Lord would restore strength of nerve and muscle.* I went home touched and impressed by the comforting words, but in a day or two the idea seemed absurd, and I received no impression of any change. But at the end of the week, I was startled at the recollection that I had felt hardly anything of my trouble. My nerves began to feel as if they were held with a grasp of iron. The muscles refused to move as before at every inclination. For two weeks this painful tension lasted. Then I felt a gradual relaxation, and found that I was strong like other people. I tested myself in the severest ways—walked, wrote and lifted. After each exertion, I could enjoy perfect rest.

For a while there was the fear that this trouble would return, but that has passed away. "Remember that you are healed," Dr. Cullis said, as I left him, and that assertion came to me with force enough for a lifetime. And just another word. No one can pass through such an experience without believing that the hand of the Lord is in it. With this healing of the body came also a fresh realization of Christ's personal presence. I could almost feel the touch. The mystery of the miracles was explained to me. This power of God manifested in the past, is manifest to us still. Faith can grasp and use it. Close beside us stands a *living* Christ.

The design of the Faith Training College is to train for Christian work such consecrated men and women as are unable to pursue an extended and thorough course of theological study in the various denominational seminaries, but are desirous of fitting themselves for the highest efficiency in the widening fields of lay activity, which the Head of the Church is wonderfully opening in our age, such as Sunday-school instruction, Christian Association work, Bible exposition, exhortation, lay preaching, lay evangelism, home and foreign missionary labor.

—The Rev. J. J. Lucas of the American Presbyterian Mission in North India, has sent the following interesting notice of a case of healing, to the *Lucknow Witness*:

"I wish to bear testimony to the faithfulness of God in answering the prayer of faith for the sick. It is written 'The prayer of faith shall save the sick and the Lord shall raise him up.' I know that this is true, and in the hope that the friends of the sick may be induced to use this divine remedy more, I make the following record. In November 1875, my little girl was stricken with obstinate malarious fever. The Doctor visited her faithfully, and prescribed several medicines, but all in vain. The fever was never broken more than a few days at a time, and then returned. A change of air was made to a place considered healthy, but with no permanent benefit. This continued during five weeks. The child, under three years of age, was growing weaker and weaker, refused to eat, and could

seldom be coaxed to play or to leave her mother's arms. At this juncture, in the providence of God, I was called for a few days to another station, and was there thrown for an hour with one of God's children, to whom I told my anxiety about my child. He said substantially, 'I know of several recent cases of sickness in this station, and I have asked the Lord to heal them, and He has done so. All the praise is His. Now just put your little girl in the hands of Jesus, and I will pray to Him for her. Say to Him, She is yours, Lord, entirely yours, make me willing to submit to thy will.' Upon this we parted. This conversation took place on Monday evening, December 20th, between 5 and 6 o'clock. When I reached my home in F. on December 22nd, in a most anxious state of mind, what was my joy to be greeted first by my little girl running out to me in the greatest glee and exuberance of health!

"Almost the first words of my wife were—'You cannot imagine what a miraculous change took place in F. about 5 o'clock Monday evening, and from that hour she has seemed herself again, eating and playing as in perfect health.' In other words at the very hour when God's servant said to me 'I will pray to Him for her,' every unfavorable symptom left the child, and she began at once and unexpectedly to every one around her to amend.

"We read in the word of God, 'Then enquired he of them the hour when he began to amend, and they said unto him, Yesterday at the seventh hour the fever left him, so the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth, and himself believed and his whole house."

—*Zion's Herald*, on the late Henry Wilson, Vice-president of the United States:

"Though never wanting in the outer morality of his life, yet, sensible of his need of a divine Saviour, we find him in 1868 making a public confession of his repentance for sin, and faith in the Lord Jesus, and uniting with the Congregational Church in Natick. Upon a certain occasion, shortly after taking this stand, the young converts having been invited to speak, Mr. Wilson was one of the very first to rise, and after remarking that he felt that he owed it to himself, to his friends, and to the cause of his Redeemer, to say a few words, he proceeded to say:—

"'For more than thirty years he had attended the services of God on that spot, and had listened to hundreds of sermons. He had been convinced of the truths thus set forth, and had no excuse to offer for so long delaying to give his personal attention to the subject. He had never shielded himself by infidelty, or defended his position by the poorest of all, the faults of professing Christians. Whenever addressed personally on the subject, as he had often been by friends in various parts of the country, he always felt himself guilty before God, and yet he had lived more than fifty years rejecting God. He had seen the Christian die in the triumphs of faith, and had often stood by dying soldiers, and longed to speak some word of Christian comfort and cheer in their ears, and could not. He had stood by the graves of those he loved best, and thought how often those lips, now cold in death, had breathed his name to heaven. He trusted that in answer to the prayers of a dear wife, of those dear departed ones, and of other dear friends, he had now found abiding peace. He would not exchange the hope he had for any earthly honor. He had enjoyed more peace and assurance during the past week than in any other period of his life. He gave himself, all he had and all he hoped for, to his Lord and Master, and, if anything had been kept back, he prayed that it might be revealed to him.'

"Then, after having expressed the pleasure he felt in seeing the young men coming forward in this good work, and exhorting his neighbours and friends no longer to delay making their peace with God, he closed by saying, 'Scarred and seamed, as we all are, by sin, or at least as I feel myself to be, how I rejoice that mercy and salvation are found at the foot of the Cross!'

"Mr. Wilson's example and testimony touching his attitude towards Christianity is one, it seems to me, entitled to special consideration at the hands of all thoughtful moralists. Here was this eminent and incorruptible statesman, the pure-minded husband, tender father, dutiful son, loyal, patriotic citizen—a man who, in both public and private life, lived above reproach, carrying himself in all his dealings with his fellows according to the terms of the "golden rule," yet coming forward and saying, practically, that neither his personal worth or public services constitute any adequate basis on which to stand in His presence with whom he has to do. Humbly, therefore, he bows before God; with child-like simplicity and confidence he gives himself away; and then rises, renewed, consciously saved, a child of God and heir of heaven. What, pray, does the self-righteous, self-complacent moralist make of all this? Let him pause and consider!"

—The so-called innocent amusements of the world are only contrivances to forget God. It is the nature of sin to obtain great power by little beginnings

Selections.

MEMORABLE WATCH-NIGHT SERVICE.

On the closing night of the year, the Watch-night services in Philadelphia Depôt lasted from nine o'clock till the dawn of 1876. During the first hour, Mr. Moody delivered a very stirring discourse on "How long halt ye between two opinions?" We append the report of the succeeding two hours:—

It being ten o'clock, the doors were opened, and some left the building, while others coming in occupied their seats. During this time several hymns were sung. Prayer was now offered by the Rev. Dr. Richard Newton. Mr. Sankey sang "Sowing the seed."

Mr. Moody said: "We always had an inquiry-meeting after the sermon, but to-night we have no chance to have any. As there is much interest attached to the inquiry-room, I will turn this

WHOLE MEETING INTO AN INQUIRY-ROOM,

and ask questions of Dr. Plummer, of South Carolina. He is living on borrowed time. He has been sitting at the feet of Jesus for fifty-five years. Dr. Plummer will take the pulpit."

Dr. Plummer: I wish to give a year text to this assembly. It is from Ps. lxxiii.: "Whom have I in heaven but Thee? And there is none upon earth that I desire but Thee."

Mr. Moody: What is conviction?

Dr. Plummer: Conviction is a clear persuasion that a thing is true; and religious conviction is a clear, settled persuasion of five things—

First: That I am ignorant, and need instruction.

Second: That I am guilty, and deserve wrath and not pardon.

Third: That my heart is vile, and must be renewed.

Fourth: That my condition is miserable, I am poor and wretched and miserable.

Fifth: That I am helpless; I am without strength; I cannot save myself; I cannot think a good thought without Divine grace.

THE USES OF CONVICTION.

Mr. Moody: What is the use of it?

Dr. Plummer: The use of conviction is not, to punish a man for his sins, nor is it to make him any better. The devils in hell have been under an awful conviction for a long time, and not one of them is any better. The sole object of conviction is to light up the soul to the faith of Jesus. The sole object of conviction is to bring the sinner to accept salvation by atoning blood.

Mr. Moody: Is any given amount of distress necessary to genuine conversion?

Dr. Plummer: Lydia had no distress; we read of none. God opened her heart, and she did attend to the things that were spoken of Paul; but the gaoler would not have accepted Him without some alarm. If you will accept the Son of God, you need not have any trouble; there is nothing in trouble that sanctifies the soul.

WHAT IS CONVERSION?

Mr. Moody: Well, Doctor, what is conversion?

Dr. Plummer: Glory be to God, there is such a thing as conversion. If there was not, everlasting chains and darkness would be our doom. To be converted is to turn from self, self-will, self-righteousness, and self-confidence, and from sin itself, and to be turned to Christ. The turning-point in a man's conversion is his acceptance of Jesus Christ; that he closes in with Christ and gives Him all his confidence.

Mr. Moody: Why must a sinner come to Christ for salvation?

Dr. Plummer: Because Jesus Christ is the only Saviour. All the angels of God in heaven and all the saints in heaven and earth cannot save one sinner. He must come to the Saviour. I will tell you why. Here are quintillions of tons of atmospheric air; why does not that support life without your respiring? You must breathe it, or you will die. For the same reason you must make Christ yours or you perish, notwithstanding what He has done. The sight of a river will never quench thirst, and the sight of food will never satisfy hunger. You must come to Christ and make his salvation yours.

THE SUDDENNESS OF CONVERSION.

Mr. Moody: Can a man be saved here to-night before twelve o'clock—saved all at once?

Mr. Plummer: Why not? In my Bible I read of three thousand men gathered together one morning—all of them murderers—their hands stained with the blood of the Son of God. They met in the morning, and before night they were all baptized members of Christ. God added to the Church in those days such as should be saved. If you are ever saved there must be a moment when you will accept Christ and be done with the world.

Mr. Moody: What is repentance?

Dr. Plummer: It is turning to God with abhorrence of sin, and cleaving to Christ with promises of obedience. A man does truly repent of his sins who does not commit the sins he has repented of; therefore saving repentance always terminates in purity of life and reformation. A thorough change of heart is followed by a thorough change of character.

KNOWLEDGE OF SALVATION.

Mr. Moody: How can I know that I am saved?

Dr. Plummer: The fact that God is true. Let God be true and every man a liar. If I accept Jesus Christ, it is not Mr. Moody's word, or Mr. Sankey's, or Dr. Newton's; it is the Word of the living God whose name is Amen. He that believeth shall be saved.

Mr. Moody: Doctor, I have not got faith enough?

Dr. Plummer: Glory be to God, if I can touch the hem of my Saviour's garment, I shall be saved. A little faith is as truly faith as a great deal of faith. A little coal of fire in the ashes is as truly fire as the glowing heat of a furnace. Jesus says not, If you have great faith you will be saved, but "He that believeth shall be saved." Oh, come and trust Him alone. Give Him all your confidence, and if your faith is not as strong as it ought to be, cry, as the disciples did, "Lord, increase our faith."

THE RIGHT KIND OF FAITH.

Mr. Moody: But I don't know that I have the right kind of faith?

Dr. Plummer: Are you able to analyse whether your faith is exactly of the right kind? That thief upon the cross did not say, If I had the right kind of faith I would ask Thee to remember me when Thou comest into thy kingdom. He offered his prayer with the faith in God through grace, and then your faith must have works, to be of the right kind.

Mr. Moody: I don't feel that I love Christ enough.

Dr. Plummer: And you never will. To all eternity you never will love Him as much as He deserves to be loved.

"Had I ten thousand thousand tongues,
They ne'er should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee."

Mr. Moody: When the temptation comes, it is so much stronger than my resolution that I yield. What shall I do?

Dr. Plummer: Look to Jesus. He was tempted in all points as we are, and yet without sin. Christ can give us the strength of giants. Jesus is the best master, and the best friend in the universe. Glory be to his name for ever.

"Oh for a thousand tongues," was then sung by the congregation.

THE ELEVEN O'CLOCK SERVICE

was opened by singing "The Lord of earth and sky." Mr. Sankey sang "One more day's work for Jesus."

Mr. Moody preached from the text "What, then, shall I do with Jesus which is called Christ?" (Matthew xxvii. 22.) He followed out the same line of thought that he took in the nine o'clock service. He showed the want of decision in Pilate's character. More souls are lost for want of decision than for any one thing. God holds the world responsible for what they have done with his Son.

At the conclusion of the service a large number rose for prayers.

SKEPTICISM REBUKED.

BY REV. J. H. ECOB.

This sudden check on our material prosperity has proved a standard lifted up against the skepticism that was coming in like a flood. Little more than a year ago every paper and magazine came to us freighted with scientific unbelief, or with strenuous polemics against it. Books, lectures, and sermons even were tainted as by a subtle poison with the prevailing materialism. God and Christ and the Bible were insulted with impious patronage. Prayer was ridiculed. The deep needs of the soul that cry for a present Saviour were mocked with vague speculations. But all this is stopped now; silence has fallen on the host of babblers. Their dreams and theories and blasphemies are dumb in presence of profound trouble and great wickedness. The fact has been demonstrated before our eyes that men must have a living God, a present Saviour, a Divine Comforter. While our material prosperity flows like a river, while we have "more than heart can wish," we may entertain our leisure hours with unhallowed doubts and fantastic theories; we may lift our brazen forehead to the heavens, asking impudently, "Where is thy God?"

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on 28 February, 2020

But when the river of our wealth is dried up, when our "lordly pleasure-house" begins to crumble into ruins about us, when God's judgments begin to go over us, then the foundations of our confidence are discovered; then the heart cries out from the depths of its native wants. When the profound needs of the soul utter their voice, it is always for God, the living God; not some silent awful *force* "sleeping back of the stars," but for a Heavenly Father; just such a God as was manifest in the flesh; a God who can reach his hand down to us out of heaven, a hand warm with human sympathies, strong with divine power. Not the dainty *dilettante* hand of the scientist's God, fit for nothing but the cunning manipulation of gases and atoms, but a hand that has wrought at the bench; that has laid its cooling touch on fevers; that has not been afraid of loathsome leprosy; that has rested on the head of little children; that has broken bread to the hungry; and bound up the broken-hearted—yea, that has been nailed to a cross for love's sake. That is the Divine hand which men long to grasp in their sore trouble. Have we not witnessed the sublimest vindication of the truth that the gospel of Christ was made for man, and man made for the gospel of Christ. We have seen a nation rise up in its trouble and cry with a voice as deep and solemn as the voice of the sea, "O God, the living God, thou art my portion forever." "Thy name is my rock and my fortress and my high tower." When real and deep trouble comes, then we must have the Comforter whom Jesus promised, and not the vague, frosty negations of a Belfast Address.

The same profound cry for God has been forced from our lips by the abounding wickedness of the times. While this scientific skepticism has been airing its crude knowledge, and uttering its feeble platitudes about a God of impersonal force, whose mighty labor from eternity has been to sleepily watch his great machine, the universe, men have been going on in sin with such a dreadful velocity that at last we have all become frightened at ourselves. We have started up and with one voice, as one man, have cried out for a God of holiness, a God of justice, a God whose wrath has been revealed from heaven against all unrighteousness. We have begun to say, Give us back the Ten Commandments. All this puerile volubility about "the nobleness of humanity." "Give out what is in you," "All you need is to understand the laws of nature"—all this has been openly, solemnly rebuked. Men say, No! we have found out by direful experience that Christ was right when he said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Our daily papers even preach us mighty sermons every morning on the depravity of the human heart, and the need of return to God. For this public, solemn, crushing rebuke of skepticism, let us give God thanks. It is true this rebuke has come through the strong crying and tears of the nation, but it has come, and thanks be to God for it. We read that the devil in his outgoing from the soul of the boy, cried and rent him sore, but Christ was near to heal and save.—*Advance.*

TELEGRAPHIC NEWS.

London, February 17th: In the House of Commons this evening the bill enabling the Queen to adopt an additional title was read a first time. The name of the title has not yet been mentioned

Penang, 18th: It is reported that two of Mr. Birch's murderers have been captured by friendly Malays at Lambor near Banda Bahru; their names are Seputum and Gonda. The troops are quiet. The ex-Sultan Ismail and the Raja Lila are being tracked, and their capture is considered probable in the Quilah territory.

London, 18th: The Prime Minister, answering to several questions in the House of Commons last night, said that the choice of the new title was a prerogative of the Queen. Mr. Lowe and Mr. Forster both objected to the title of Empress as despotic.—The Merchants' Shipping Bill passed a second reading—Mr. Jacob Bright has been elected Member of Parliament for Manchester.—There was a disastrous collision in the Channel yesterday. The Hamburg steamer Franconia collided with the steamer Strathclyde on her voyage to India off Dover; the latter vessel sank; 28 passengers, in addition to the captain, were saved.

19th: Among the passengers saved from the sinking of the steamer Strathclyde are Captain and Mrs. Beckett, Mr. Patherdon and Mr. Quinlin. Captain Eaton, her commander, was also saved. The passengers supposed to have been lost are Mr. Wells, Mr. and Mrs. W. Russell, Mr. and Mrs. Fogerty, Major and Mrs. Loughmann, Captain and Mrs. Green, Lieutenant and Mrs. Groves, Mrs. Tubb, Mrs. Stockwell, Miss Forsyth, Miss Horsford, Miss Bowring and Miss Young.—Lieut General Sir Charles Staveley, K. C. B., has been appointed Colonel of the 36th Foot vice Sir Arthur A. T. Cunynghame, K. C. B., who succeeds to the colonelcy of the 60th Regiment.—Colonel G. Pomeroy Colley, C. B., of her Majesty's 2nd Foot, who was specially employed at Natal, has been appointed Military Secretary to Lord Lytton.—On the return home of the Prince of Wales, the Serapis will call at Malta, Gibraltar and Lisbon. A splendid reception is being prepared at Lisbon and Malta for His Royal Highness.—On account of the impending Emma Mine trial, General Schenck has resigned the post of American Minister in London.

Madrid, 21st: After some severe fighting the Alfonsist troops have captured the town of Estella in the province of Navarre.

St. Petersburg, 21st: Obituary:—The Grand Duchess Marie Nicolaievna, sister of the Czar.

London, 22nd: The debate on the purchase of the Suez Canal shares again came on in the House of Commons last night. Mr. Gladstone and Mr. Lowe attacked the Government concerning the details of the transaction. Mr. Disraeli defended the purchase as a political act calculated to strengthen the Empire. The purchase was voted without a division.—The Marquis of Salisbury, receiving yesterday a deputation for the suppression of trade in opium, denied that the present action of Her Majesty's Government stimulated the traffic in any way, and he would therefore not be able to hold out any hope of legislation on the subject.—The Hon'ble Mr. Cave has left England on his return to Cairo.—The following are corrected names of the passengers drowned in the Strathclyde:—Mr. and Mrs. Bussell, Lieutenant and Mrs. Graves, Major and Mrs. Loughman and Miss Horsford.—The death of General Lemesurier is announced, having committed suicide.—Her Majesty's troop-ship Jumna has passed through the Suez Canal, outward bound. The Crocodile left England for Bombay yesterday.

23rd: The Reverend Dr. Mylne of Keble College, Oxford, has been nominated to the vacant see at Bombay.

Cairo, 22nd: A convention has been signed by Colonel Stokes, R. E., and Baron de Lesseps, for a progressive reduction of the Suez Canal dues to three francs per ton. The arrangement is to spread over a period of eight years, the Canal Company agreeing to spend a yearly sum of one million francs in improvements. The statutes of the Company have been altered, increasing the number of directors to 24, so as to admit of the three English directors being placed on the board.

Madrid, 23rd: The Alfonsists have stormed and captured Tolosa in the province of Guipuzcoa, and the Carlists are flying to the French frontier.

Paris, 22nd: The Senatorial elections have resulted in a triumph for the Moderate Republicans. Of the 225 senators elected by the departments only 61 are Monarchists and 55 are Bonapartists. M. Buffet, defeated in no less than four places, has resigned his post as minister of the interior.—Please read (telegram published yesterday) Mr. Cave has left Cairo for England, and not that he has left England for Cairo.

London, 23rd: The gross total of the Army votes for 1876-77 is £15,250,000, against £14,625,000 in 1875-76, the net increase being £625,000 comprising the sum of £179,000 under the head of Regimental Pay.—The Rt. Hon'ble Sir William H. Gregory, Governor of the Island of Ceylon, has been gazetted a Commander of the Order of St. Michael and St. George. The Colonial Secretary, Arthur N. Birch, Esq., and the Auditor-General J. Douglas, Esq., have been gazetted Companions of the same Order.

St. Petersburg, 23rd: Intelligence received here from the Russians in Khokand announces that the Russian troops entered the capital of Khokand on the 20th instant.

PASSENGERS SAILED.

Per P. and O. Str. *Kashgar*, 21st:

For Southampton.—Mr L K Lawrie, Mr Isaac Bowers, Mr W Kenny, and Mr S Birch.

For Brindisi.—Mr G Cooper, Captain C E Foot, R N, and Mr Cresswell.

For Venice.—The Hon Lady Ramsay, Col F W Baugh, A Lady and Gentleman, Mr R T Cooke, Mr L Cameron, Miss Parr, Mrs Mathew and infant, Col C. J S Gough, Mr William Taylor, Mr H N Gladstone, and Mr Max Denso.

For Ismailia—Mr Robert Johnson.

For Suez.—Mr Peile, Mr F Madeley, and Mr C E Fox.

Per Str. *Europe*, 24th:

For Liverpool.—Major General and Mrs Earle, two children, Mrs R Green and two children, Mrs Little and two children, Miss Allen, Rev Mr and Mrs Hoskin and child, Master Hoskins, Mrs Saunders and infant, Mrs Murray and two children, Lieut and Mrs Fulford and two children, Mrs and Master Cumberledge and child, Mr H A Russell, Mr and Mrs Williams and infant, Lieut J M Lewes, Mrs Stack and infant, Rev Mr A Suby, Mr John Rivers, Mr and Mrs A J Coman and child, Mr Holson, Mr and Mrs Phillip Propos, Mr R H Cousin, and Mr W Cundell.

For Suez.—Rev Mr and Miss Bramist.

PASSENGERS ARRIVED.

Per Str. *Erl King*, 19th, from Liverpool:

—Mr and Mrs Rimols, Mr and Mrs Winauts, Col and Mrs Bushe, and Mr Bayley, and four children and nurse.

Per P. and O. Str. *Bangalore*, 23rd:

From Southampton.—Captain Stock, Major Watson, Mr Close, Captain Beville, Mrs Shaw, Miss Green, Mr Jackson, Mr Thorley, and Mr Parr.

From Venice.—Capt Alderton, Mr Mudie, Major Morie, Mr and Mrs Bullock, Mr G Jackson, Mr Tawse, and Mr A L Weber.

Domestic Occurrences.

MARRIAGE.

GREGORY—KINGSFORD.—February 15th, at Aboo, by the Rev. J. H. Blunt, J. Gregory, Executive Engineer, Public Works Department, to Cora, third daughter of C. R. Kingsford, of Ickham, Kent.

DEATHS.

MELVILL.—February 14th, at Kurrachee, Ethel, infant daughter of F. D. Melvill Esq., C. S.

BLUMHARDT.—February 16th, at Khrisnaghur, Susan, wife of the Rev. C. H. Blumhardt, aged 56.

EDINGTON.—February 24th, Bombay, the wife of Wm. Edington, Travelling Auditor G. I. P. Railway.

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